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EDITED AND PUBLISHED BY JOSHUA T. RUSSELL.

RELIGIOUS INTELLIGENCE.

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FOREIGN.

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SOUTH SEA ISLANDS.

Among the islands which have lately received the gospel, are those usually called the *Paumotu*, concerning which Mr. Eyre, of Tarramatta, has communicated the following particulars:

The Paumotu islands are situated from about twenty to forty or fifty leagues to the eastward of Otaheite. Until lately the inhabitants of these islands were considered as the most barbarous and hostile people known in the South Seas. Their wars were frequent and cruel in the extreme, and their treatment of captives approaching to cannibalism. They were frequently driven to Otaheite for refuge. Two parties arrived there about the year 1817—the conquering party following the conquered, if possible to exterminate them. Pomare separated them and gave them land to reside on, but with difficulty restrained them from recommencing hostilities. In person, appearance, and manners, they are far inferior to the Otaheitans. Their language is radically the same as that of Otaheite, but approaches nearer the Marquesan than the Tahitian, having the *g* and *k* in it which never occur in the latter.

An awful proof of the barbarous character of this people, says Mr. Eyre, happened whilst I was at Otaheite.—The *inhabitants* of one of the islands, were wholly exterminated by war, after which the barbarians proceeded to destroy all the fruits. That such a race of men (adds Mr. E.) should be brought to embrace the gospel and feel its power, is a striking accomplishment of the prophecy, that “the wolf shall dwell with the lamb, and the leopard lie down with the kid.”

A further and remarkable account of these people appears in the following extract from Mr. Ellis’s journal. He and his companions, on their voyage to Otaheite, touched, Feb. 2, 1817, at the island of Tubooi, and bartered for provisions with the natives. Two Europeans who were on the island, informed them that a canoe, bound for Anna, one of the Paumotu islands, had recently touched at Tubooi, having been driven out of its course by the northerly winds which had for some time prevailed. The people on board this canoe were forty in number, and had been at Otaheite to receive instruction concerning the true God and the new religion, and were returning to their own country. Some of them had learned to read and

write. They were peaceable in their conduct, and strict in their observance of the Sabbath day. They had exerted their influence to persuade the poor natives of Tubooi to cast away their idols, telling them there is but one true God, viz. Jehovah, and that none can save them from their sins but Jesus Christ. The natives, so far from attending to these instructions, accounted the strangers as enemies because they told them the truth, destroyed their canoe, and forcibly took a musket from them. The natives of the Paumotu islands, upon being asked why they did not resent these injuries, replied that had they been heathens they should have immediately fought with them, but having become christians, and embraced a religion which was distinguished for its opposition to war, they were afraid of incurring the displeasure of Jehovah by unnecessarily engaging in it. Happy would it be were the inhabitants of the more civilized parts of the world, who profess the christian religion, on similar occasions, to imitate the conduct of these South Sea islanders. The two Europeans and three of the strangers who had arrived in the canoe were desirous to go to Otaheite to acquaint Pomare with their misfortunes, and to obtain a large canoe to fetch away their companions from Tubooi.

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Extract from Mr. Ellis's Journal.

April 26.—This afternoon Pomare and the Queen paid us a visit. He was much pleased with the portraits in the Evangelical Magazine, and some prints of natural history.

May 1.—As we were leaving Tinai before day-light, on our return, many of the inhabitants were returning from the bushes where they had retired for private prayer, which in general they conclude before the sun has risen above the horizon. My bosom glowed with gratitude and love to witness their conscientious attendance on the means of grace, and their apparent fervour when engaged in devotional exercises.

June 5.—Employed, with the assistance of the natives, in digging down the remains of the altars in the neighbouring morais. A secret pleasure pervaded my mind whilst thus engaged. It was delightful to think that they were no longer used in the service of him for whom they were first designed. How little those who polished and placed them there supposed they would ever form part of the floor of a printing-house, from whence would issue the joyful news of that salvation, through a crucified Redeemer, by means of which many should be "*turned from dumb idols to serve the living and true God.*"

June 10.—Pomare arrived in the afternoon, to witness the first composing for the printing-press. He was asked whether he would like to do the first himself? He answered, yes. The composing-stick was then put into his hand, and he was directed from whence to take the letters, and how to place them, until he had composed the alphabet, at the beginning of the Tabeitean spelling-book. He appeared much pleased on this occasion, as were many of the chiefs who were present.

19.—Pomare, the queen, and her sister dined with us to-day. We received from him some important hints respecting the language. He was much pleased with calculating the number of letter in the spelling-book, and surprised on finding that there were 5000 of the letter *a* only.

DOMESTICK.

AMERICAN BAPTIST MISSION.

Letter from Rev. J. M. Peck. to Rev. Mr. Sharp, dated St. Louis, August 18, 1818.

Dear Sir,—In a letter to Dr. Ballwin a little time since, I promised additional information respecting the *Heathen of the west*. I believe I then mentioned some interesting interviews we held with some of the “Youktons,” a branch of the Sioux nation. This band consisted of eight men and one woman, who came to St. Louis, with a French trader; from between eight hundred and one thousand miles up the Missouri. Our acquaintance with them was highly interesting, and I trust, left lasting impressions on their minds in our favour. The chief who was accompanied with his wife, whose name is Do-tah-han-gah, signifying *Grand Partizan*, and two others used to call at my house almost every day, and partly by signs and partly by a few words of their language, I had picked up, we were able to converse on familiar subjects. The day before they returned to their country, they called to bid us farewell, and they did not refrain from tears when they affectionately seized my hand, and pronounced, hoo-kitch-oo ah, “*good-bye*,” which they repeated several times.—These Indians discovered more intelligence than any of the savages I have ever before seen. They are a large robust race of beings, rather above the common size. It is obvious they understand our object into this country as being entirely distinct from that of other whites, and that we professed an intimate acquaintance with *Wau-kun-da* or the “*Father of Life*” The interpreter told us that on their return to the nation they would sing or chant our names every morning at sun-rise, and rehearse over what we had told them. To do any good amongst the Indians, a knowledge of their language must be acquired. Nor is this so mighty an effort as many are ready to imagine. The French hunters and others who visit these nations, generally learn enough of their language for common purposes in the course of one winter’s hunt. These traders generally take wives and spend six or eight months every year amongst the Indians, while they have wives and families residing in St. Louis.—The most formidable barrier in the way of christianizing the Indians, is their roving unsettled state. This is particularly the case with these nations that live on the north side of the Missouri. Those on the south side, and those far up the Mississippi, and scattered through the territory north of Illinois, have many stationary villages. The language of the Sioux is sonorous and elevated,

and seems well adapted for oratory. Two of the chiefs, at the time of our council, spoke with all the dignity and oratory for which the Indians have been justly celebrated. Comparing a vocabulary of the Sioux (pro. Soas) language with that of some of the eastern tribes, I cannot find the least analogy in either sound or signification. Though some of the French understand and speak the Sioux language, I cannot find a single American that knows it. For four years I have been making inquiries respecting the Indians, particularly to find out the difficulties that appear in the way of the introduction of christianity amongst them; and I must candidly confess they have disappeared one after another, till it now appears equally as practicable to carry on a mission amongst the Indians as amongst any wandering, unsettled tribes.

Heathen cruelties in the west.

Some weeks ago, Manuel Lisa, esq. returned from a trading voyage up the Missouri, and brought with him a band of the Pawnees. The Pawnees live south of the Missouri, and between that and the river Platte. They are at war with the Spaniards of St. Fee. Lately they killed seven Spaniards, and took prisoner a boy ten years of age. They worship as their chief God, the planet Venus, or the morning star, which they denominate "*The Great Star*," and to which they offer *human sacrifices*. This boy they devoted to their God, and was about to offer him, when M. Lisa arrived, purchased the boy, and brought him to St. Louis. Some time ago this sanguinary band took a *Pado* woman prisoner, and devoted her to sacrifice. As she was pregnant, the diabolical rite was put off till after her delivery. As soon as she recovered, she stole a horse and made her escape. Being obliged to leave her babe in the hands of these bloody idolators, it was immediately transfixed to a sharp pole, and in this situation offered to "*the Great Star*." Parents, mothers, do you love your children? does the innocent prattle, the artless smile, the playful gestures of your children fill your breasts with exquisite delight? Oh! think of these wretched Pawnees who sacrifice more or less children every year to an imaginary deity. Oh! ye young men, who have devoted, or are about to devote yourselves to the work of the ministry—Will you prefer the *ease* and the enjoyments of civilized and christian society, to a few privations and hardships, and suffer these Pawnees to go on from generation to generation, murdering women, sacrificing children—and not feel one anxious desire to teach them the knowledge of a Saviour?

A direct communication by means of the United States' trading post, is now open into any part of the Indian country, and all that is wanted, as it respects means, is missionaries to enter the field.

In fraternal affection, yours, &c.

J. M. PECK.

P. S. Our meeting house goes on rapidly; the brick work is finished. We shall have a commodious room designed for a school room and vestry in the lower part, finished in a few weeks.

From the Weekly Recorder.

REFORMATION AMONG THE WYANDOTS.

STATEMENT OF THE REV. JOHN STEWART.

Being requested to make a statement relative to the apparent work of God among this dear benighted people, the Wyandot Indians, I cheerfully comply, in hopes that it may cause some pious souls to rejoice, and lead christians to fresh exertions to send the gospel among the natives of our land. I am connected in blood both with the Indians and Africans. Ought I not, therefore, to wish for the salvation of my kindred according to the flesh?

I think God, by a mysterious and holy providence, has brought me hither.—The first time I visited this people was two years ago this month. The first time I spoke to them was on the Sabbath after their feast was over. They appeared uninterested. I requested permission to preach again, the next day, which was granted. Only one old woman attended. I appointed another meeting the next day; and only one old man attended. A trader among the Indians ridiculed me for preaching to an audience of one. However, what the old man said strengthened me. He said, one of his sons had killed another. Since that time he had been trying to turn from his sins, and pray to God; and was thankful to God that I had come to help him.

The next day, two or three attended. At this meeting, a young man asked me how I knew what was in his heart; and said, that, on last Sabbath, I had told him what he had done, and what he designed to do—that his heart had been *jumping* ever since. I directed him to call upon God for mercy. A few weeks after, on the Sabbath before the assembly, he said, many things that he had done he did not consider to be sinful until I told him. He had it in his heart to murder; but he was resolved to amend his ways. He was notoriously wicked; but is now reformed. I have not heard of his drinking too much, but once, since that time.

Regularly I held meetings on the Sabbath, and two days in the week. Our meetings were soon crowded, so that the council house could not hold all. Sometimes we spent all night long at meeting. The natives, daily and nightly, crowded about the house where I lived. Nature sometimes yielded, and I sought some private place to rest. These poor beloved natives would often shed tears, as they related their feelings, and exhorted others to flee from the wrath to come.—Thus was spent the winter.—In the spring I was obliged to leave them. At parting, I did not discover a dry eye in the council house. Never did I pass through a more affecting scene.

I understand that they held meetings during my absence. I returned in the fall. When I returned, they appeared at first more indifferent. Some, however, seemed to be steadfast. Within a few weeks, their attention increased.—I left them again last March. They gave me twenty dollars, to enable me to return immediately. I should judge that this poor people have given me to the amount of

seventy dollars—forty of which were in cash; and I might have taken much more. I have received many presents in provisions. The head chief has made me a valuable present. This I include in the seventy. All the chiefs are friendly, and one I hope is a christian. I trust, about forty souls have been renewed by the Holy Ghost; eighty-five have publicly declared their resolution to break off from their sins.—This people continue to be engaged.—All ye that fear the Lord, bless his holy name. *Bless the Lord, O my soul,*

JOHN STEWART.

NARRATIVE OF THE REV. HENRY GEORGE.

To the Editor of the Weekly Recorder.

REV. SIR.—The following is submitted to your disposal.

I am a missionary, appointed by the Baptist board of Foreign missions. My mission is to the Sandusky Indians, and the settlements contiguous.

I have felt particularly anxious to visit these Indians. I made a visit to Philadelphia, principally to obtain a mission among them. I expected to find them stupid and forbidding, with regard to the gospel—that it would be like going among the beasts at Ephesus. How agreeably was I disappointed!

My first visit was to the Wyandots at Upper Sandusky. I was treated with the utmost affection and respect. Brother Stewart, a Methodist, I think has been instrumental of good to the Wyandots.

Sabbath, the 18th of October last, was the first time I spoke to this people. Mr. Walker, United States' interpreter, was my interpreter. My text was, "Go into all the world, and preach the gospel to every creature." Before the meeting closed, I felt as if I stood on holy ground. I am persuaded the word was attended by the Holy Spirit sent down from heaven. It was good to be there. Casting my eyes upon my assembly, whose fathers were the ancient inhabitants of America—viewing them in their blankets apparently bowing at Immanuel's feet—the solemn aspect of my audience—reflecting on the anxiety I had for this people—and confident that God was in the midst of us of a truth, I felt a disposition to leap for joy; I could embrace these natives as my brethren and sisters in the Lord. They sang Zion's songs, instead of raising the Indian *powwow*.

During the meeting, a chief delivered the following address:—

"The word of God has come to us in many ways, telling us to repent, because there is an awful day at hand. Now let us take compassion on ourselves, hearken to the voice of God, and repent. If we do repent, we shall escape in that terrible day when God shall call before his bar all the sons and daughters of men, from the beginning of the world. If we repent and turn unto the Lord, we shall be happy for ever with him in heaven.—How must we repent? We must quit every evil practice, and pray to God to give us a will to repent, and then in time he will enable us to repent."

We then appointed a three day's meeting to begin on the Friday following. I returned to my family.

I arrived at Sandusky again on Saturday. It resembled, in a degree, the day of pentecost. I was confident, that, in eternity, it would be known what great things were at that time done in the name of the holy child Jesus. These zealous people, on Monday, wished the meeting to continue another day. Order and decorum were observed. Day and night, the meeting continued. The chiefs made speeches on various religious and moral subjects. The chiefs appear to be zealously engaged to prevent intoxication by drinking whiskey at all among them.—When I left them, my heart exclaimed, "*I have seen wonderful things.*"

At my third meeting, I found brother Coe at Sandusky. I was present at most of the conversation mentioned by him, and asked questions. As I should only repeat what he has stated, I omit it.

Christians! let us bestir ourselves; for the Lord Jehovah is evidently leading the way among our natives. God is giving the heathen to his son for his inheritance.

HENRY GEORGE,

Pastor of the Baptist church, Chesty Township,
Knox County, Ohio.

REVIVALS OF RELIGION.

FROM THE WEEKLY RECORDER.

REVIVAL OF RELIGION IN CHILLICOTHE.

Mr. Andrews.—Believing that your pious readers, of every religious denomination, will rejoice to hear of the extension of the Redeemer's kingdom, I request permission, through your valuable paper, to communicate to them the pleasing intelligence, that the Lord has been pleased to pour out his spirit, in a most remarkable manner, upon that branch of his church in this place, which is under the care of the Methodists; and to give a brief account of the revival that has taken place, within a few weeks past, in that church.

For some months past at the meetings appointed for the public worship of God, the meeting house was generally crowded to overflowing. An unusual solemnity and attention rested upon the congregations; and to many discerning and pious minds, it appeared evident, that the Lord was mercifully preparing the hearts of the people for the reception of his grace. The beginning of the work may be traced back to a short time previous to the last camp-meeting, held near Mr. White Brown's, twelve miles north of Chillicothe. A few persons were awakened, and some instances of conversion had occurred. At a quarterly meeting, held in Chillicothe on the first Sabbath in November ult. several persons were brought to feel very serious concern for their soul's salvation, and to inquire earnestly "what they must do to be saved." From this time, the Spirit of God was evidently at work in the congregation, wherever it

assembled; not a vacant or unconcerned countenance was to be seen; and at every meeting, a greater or less number were brought to a sense of their lost and undone condition by reason of sin, and to cry to God for mercy and forgiveness. Within a few days past, the work has greatly increased. The Divine Presence has been felt in a most remarkable manner: while many were made to fear and tremble. This was particularly observable on last Friday evening. The congregation had not yet fully assembled, nor publick worship begun, when the Spirit of the Most High descended upon the people in an extraordinary degree, and an awful consciousness of Divine Presence was felt by all who were in the house. Not an unconcerned person was to be seen, and all were constrained to acknowledge that "it was the Lord's work, and none could hinder it." On Sabbath morning last, a love feast was held, at which the society and a number of serious and well disposed persons were present. The Lord owned and blessed the meeting, to the awakening and conversion of many souls, most of whom, at the close of the love-feast, were either on their knees, or prostrate on the floor, crying to God for mercy. At the hour for publick preaching the doors were thrown open, and the meeting house was filled. The minister endeavoured to procure the composure of the subjects of the work, but in vain—the Lord was preaching to the hearts of the people. On this day there were forty-eight members added to the church, which number, with those received into it previously, since the 1st of November, makes an aggregate of one hundred and five members received into the church during that month; all of whom have been deeply awakened, and have given evidence of their determination to "flee from the wrath to come, and be saved from their sins." One-third, at least, of this number, have felt the efficacy of redeeming love, the pardoning mercy of God, and the witness of the Spirit that they "have passed from death unto life."

During the progress of this glorious work of grace, many proud and stubborn hearts have been brought to bow to the sceptre of our Emmanuel—many who came to the house of worship out of idle curiosity, remained to pray, or went away with aching and heavy hearts. But the work has not been confined to times of publick worship: many have been followed by the awakening Spirit of God, to their houses, to their closets, to their beds; and some have been seized with keen and pungent conviction for sin, while in the very commission of it in an impious manner in the streets, and we trust have been savingly converted to God. Young persons, those in the bloom of life, have been principally the subjects of this revival; although many in middle age, and some in advanced life, have been brought to the knowledge of God through the Redeemer. Likewise the old professors have been "renewed in the spirit of their minds," and excited to double their diligence, to make their calling and election sure; and their hearts have been made to rejoice, to see their neighbours, their friends, their relatives, flocking to the standard of the cross.

As the work is likely to continue, and to extend in its degree, I purpose, if permitted, to communicate to your readers occasionally, during the progress thereof, some further account of it; persuaded that it will rejoice the hearts of the truly pious of all denominations, to learn that the Lord has been graciously pleased to visit his church in this place in so glorious a manner. May our hearts be filled with humble gratitude to the Almighty for this merciful visitation, and for his loving kindness to our own souls; and may this be the earnest prayer of all—"Oh Lord revive thy work."

Chillicothe, Dec. 1, 1818.

Extract of a letter from the Rev. William Andrews, pastor of the Presbyterian Church in Danbury, Connecticut, dated Sept. 30th 1818, to Mr. Benedict Gregory, Franklin, Ohio.*

"I am glad to hear of your health and agreeable prospects. I cannot but indulge the hope that your removal to Ohio, though we feel it a loss to us, will nevertheless be gain to you; and may I not add, gain to the cause of piety in that region? Dr. B. and captain H. are, I believe, very useful, in a religious view, in that part of your state where they reside. Each of them holds a meeting on the Sabbath. The thought that the members of my church may be useful in the new settlements reconciles me to their removal to them. The glory of God should be our grand object; and wherever we are conscious that we can best promote this, there we should choose to live.

"Though nothing very interesting as to religion has taken place among my people the past year, yet in several societies in this vicinity, I am happy to state, the reverse is the fact. About the beginning of last March there commenced an unusual attention to religion in the town of Carmel, state of New York. It commenced in the Presbyterian church; from them it extended into the Baptist society, where it was very powerful. It is stated, that one hundred and forty have been added to the Baptist church in that place. This cloud of mercy took a northward, or rather a north-eastward direction, and a work commenced in the Baptist society at Patterson. A few weeks only elapsed before the cloud moved onward to the Presbyterian society, and seemed to burst upon them. I was there three weeks after the work began. It was a most interesting work. The people there mentioned a particular Sabbath, which would long be remembered by them. Two young men, who had been deeply distressed for several days, but who had obtained relief during the morning service, as soon as this service closed, rose

*He, to whom this letter was written had been numbered with the silent dead, some days before its arrival. How mysterious and afflictive are the ways of Providence to short sighted mortals! Yet the Judge of all the earth, who has the past, present, and future always in view, cannot but do right, and can make even such afflictions work for good to those who love God. Ought not such providences to make us more diligent in every good word and work? O may saints be quickened, and sinners awakened!

and began to tell, one after another, what the Lord had done for their souls. Most of the congregations had not even heard of their seriousness. It was, therefore, sudden and surprising, and, as the spirit would have it, convincing; for what was said went to the heart. In a few minutes after they began to speak, the congregation was filled with the deepest distress. Many, who had come to meeting perfectly stupid, and remained so during the morning service, were now crying out under a sense of their guilt. Several told me that they were now, for the first time, overwhelmed with a view of their iniquities, and seemed almost involuntarily to cry aloud for mercy. A tide of conviction seemed at this time to roll over the congregation. Sharp were the arrows of the Almighty in the hearts of the King's enemies. In three weeks more than 50 were made hopeful subjects of Divine grace. From Patterson the work spread south, and became general in the town of Southeast. In the latter place, it has been more gradual than in most of the other places. New Fairfield was the next town that the Lord was pleased to favour with his special presence. In this place, as you must have known religion was in a very low state. The house of God was almost forsaken. The church was very small, and the few who did belong to it hardly exhibited symptoms of life. But the Lord has rebuilt this waste place of Zion. Thirteen were received into the church the first Sabbath in September, twenty more will be received next Sabbath, sixty or seventy have obtained hopes. For two months, I suppose meetings have been held nearly every day at the meeting house. For sometime, it was hardly possible to find a thoughtless sinner in New Fairfield."

MISCELLANEOUS.

FOR THE CHRISTIAN MESSENGER.

To the Members of the Female Sabbath School Society of the Methodist Episcopal Church, in the City of Baltimore.

Two years having passed since the association of the Female Sabbath School Society of the Methodist Episcopal Church, in the city of Baltimore, it is now thought expedient to make, for the first time, an annual report, in order to give the members of the society a view of the progress and present state of the institution.

It will be recollected, that this society was formed by the union of a number of the female members of the Methodist Episcopal Church, who, from a sincere desire to promote the glory of God and the welfare of their fellow mortals, assembled together in the Eutaw church, on Monday the 17th of November, 1816, and there formed themselves into an association, adopted their constitution and by-laws, and proceeded to organize the society, by electing their officers, &c. as provided in the constitution. Those officers, thus elected, proceeded immediately to make arrangements to carry the benevolent intentions of the association into effect, and the

school commenced its operations the succeeding Sabbath, when about twenty scholars met in the school-house of Mr. Livingston, of whose kindness in permitting the occupancy of his school-room for this benevolent purpose, we are duly sensible. This room, however, being too small to accommodate the number who attended, it became necessary to look for a more convenient place, which was found in the Baltimore College, and obtained from the politeness of the president of that institution. Here the school has been continued, and there have been four hundred and fifteen scholars of different ages received since the establishment has been made.

If the circumstance of our having continued as a separate association, attached to an individual denomination of the christian church, be construed into the "*want of christian love,*" or of "*catholick spirit;*" if we have, in the judgment of some, forfeited our claim to be called the followers of Jesus Christ, by not uniting with another association having the same benevolent intentions in view, let it be so; we can only say, that we have the "*testimony of a good conscience,*" and hope to be approved by our Infinite Judge, "*who seeth not as man sees,*" and "*who judges according to righteous judgment.*" We have sincerely wished well to all other similar associations, and do still desire their prosperity. There were reasons which determined us to continue as we began, separate from others—although we were not entirely "*unaware of the advantages arising from harmony.*"

It would be gratifying to exhibit in this report the progress of this institution, from its rise to the present time, somewhat in detail; but in doing so, we are aware that a prolixity would mark the character of this report, and would make it more tedious than would be desirable, notwithstanding the interest which has been evinced in favour of Sunday schools in this city, within the last two or three years. With this view, a number of interesting incidents, connected with the operations of the society, must be suppressed, for the purpose of giving a general view of the state of the concern.

At the first annual meeting of the Female Sabbath School Society of the Methodist Episcopal Church, it was thought expedient, in order to extend the usefulness of the institution, to establish a branch of the school in Old Town, which was accordingly authorised. This branch went forthwith into operation, and has received, since its establishment, one hundred and six scholars. At the last quarterly meeting of the society, representation was made, that the neighbourhood of Federal Hill presented a field to which the benign labours of the Sunday school association might be extended with probable success. This opening was embraced, and a second branch of the school has commenced in that section of the city, in the house of Mrs. Crouch, to whom the thanks of the society are due, for her kindness in furnishing a room for that purpose. This school having met but once, is too infant to furnish materials proper for a report: there are prospects, however, of its being well attended, by teachers and scholars.

Of the principal school, kept in the Baltimore college, it is proper to speak more particularly. There are at present fifteen teachers and four superintendants, of whose attendance and application there is but little to complain, and much to applaud. Of the number of scholars who have been admitted into this school, some removed to the country, some have died, others have been hired or bound out, and are not permitted to attend, and some who were received before the formation of other similar institutions, (for let it be remembered, that our school was in operation twelve months prior to any other female Sunday school in the city, with the exception of the one attached to St. Peter's church,) have availed themselves of schools more convenient, or more agreeable to their parents. Under those circumstances, it was to be expected that the number of regular scholars would decrease, more especially when it is recollected that the novelty of the institution has ceased, and that this powerful inducement operates no longer. There are now about one hundred nominal scholars, of whom seventy-five regularly attend.

The branch establishment in Old Town, has seventy-five nominal scholars, of whom forty-five are constant in their attendance; and of the scholars in both schools, it is pleasing to be able to say, that they have improved, and are yet improving; some of them who were ignorant of the alphabet when they came to school, can now read very well in the New Testament, and can also write tolerably well.

We cannot repress the desire we feel, to lay before you a few individual cases, by which you can form an estimate of the success of our labours.—The first is

Elizabeth Lenox, who entered the school December 8th, 1816, and was put into the alphabet class. She has committed to memory the first and second numbers of the Sabbath school spelling books; she reads correctly in the Testament, has committed to memory five divine songs and six chapters of the catechism; she also writes tolerably well.

2d. Mary A. Grapevine was received into the school the 11th of May, 1817. She was ignorant of the alphabet; she has memorised the first and second numbers of the Sabbath school spelling books, together with one hundred words and their definition, in No. 3. She reads well in the Testament, has committed five divine songs and six chapters of the catechism, and makes a very good attempt at writing.

3d. Margaret Noble came into the school January 17th, 1816, and was put into the alphabet class. She is now in the second number of the Sabbath school spelling book, and reads well in the Testament; she has also committed nine divine songs, together with the first chapter of the catechism and the ten commandments, and has lately begun to write.

4th. Susan Armstrong entered the school in December, 1816, and left it May 31, 1817. She had no knowledge of the alphabet, and commenced with the first class. She had committed previous to her departure, the first and second numbers, read well in the Testa-

ment, had committed seven chapters of the catechism, and wrote very well.

5th. Aley Rogers came into the school May 10th, 1818. She had just begun to spell in two syllables; she is now in No. 2, reads tolerably well, has committed four divine songs and one chapter of catechism, and writes tolerably well.

As a reward due to merit, some of these children, together with others not named in this report, are to be presented each with a Bible at the present annual meeting. Besides those children, whose names and whose attainments have been mentioned with so much honour to themselves and so much credit to their teachers, there have been many who have merited rewards, and they have been bestowed from time to time, particularly at the late general examination held in the conference room, at which time there was a large number of the scholars present, attended by their teachers, and some accompanied by their mothers, and passed the examination in the presence of the stationed preachers. In this examination very general satisfaction was given; and at the close of it, a number of books and articles of clothing were distributed, as premiums. To conclude our remarks on this part of the report, we have a flattering prospect, that our scholars will progress so far in orthography, reading and writing, as to do us credit, and themselves honour.

It is highly gratifying to behold the improvement of many of the scholars of this association in their behaviour, especially when attending divine worship in the publick congregations. It has been the invariable practice of the superintendants and teachers, to take them in a body to different churches, and to sit with them during the hours of devotion. Indeed they have endeavoured to instruct their youthful minds in the truths of religion, as far as they have found it practicable; and for this purpose, they have uniformly opened their school with reading the Holy Scriptures and prayer; and we are happy to have it in our power to say, that those humble efforts, made in reliance on the Divine aid, have not been in vain. Some have been awakened to a sense of their guilt and danger, and have embraced salvation by faith in Jesus Christ. It will be pleasing to hear, what one of the superintendants communicates on this subject—she begins by saying,

“On the 14th of September, 1817, we intended holding a prayer meeting with the children; but while giving out the second hymn, the words of which were,

‘And am I born to die,
To lay this body down;
And must my trembling spirit fly
Into a world unknown.’

“The power of the Lord was so eminently near, that some trembled under a sense of it; and the whole school, with the exception of one or two individuals, was crying for mercy; so that it rendered it useless to pray vocally, because we could not be heard; but in endeavouring to encourage them individually, three or four at a

time clung around us, and cried 'O what shall I do; what shall I do to be saved.' 'O Lord have mercy upon my poor soul.' 'O save me from hell.' One of them, with tears of joy flowing down her little cheeks, testified that the Lord had blessed her soul. Another on the next Sabbath, with her countenance beaming with love, assured us she had found the Lord on the Monday following. This encourages us to persevere, though we have met with some persecution from those we labour to benefit; for before we left the house that evening, the mother of one of the children came and abused us exceedingly, assuring us we should have nothing more to do with her child, for we had sent her home crying. May the Lord convince her of sin, and bring her to a knowledge of the truth, as it is in Jesus."

She continues—"On the 6th of October the committee appointed for administering religious instruction, went into operation—by taking them into a separate apartment, and exhorting them individually. On entering the school towards the close, it were easy to discern who had been instructed in this way, by their solemn countenances and moistened eyes."

The following minutes of the religious instruction, were given by one of the committee, on the 19th of October:

"Eliza Lenox is a promising child; she prays and receives religious instruction with thankfulness.

"Susan Armstrong, being deeply concerned for the salvation of her soul, prays, reads the word of God, and feels comfort in so doing.

"Mary-Ann Thomas possesses a tender heart, and wishes to get to Heaven.

"Mary-Ann Leach seems susceptible of divine impressions.

"Eliza Downs knew her prayers, but said she never sinned in all her life.

"Margaret Noble, on being asked if she knew who Jesus Christ was, said 'yes, he died for us.'

"Elizabeth Cord, a girl about sixteen years of age, with tears flowing from her eyes, affirmed she was desirous of obtaining religion.

"Mary-Ann Grapevine, is disposed to receive religious instruction.

"Eliza-Ann Parks knew her prayers, but never heard of a day of judgment.

"Mary Hyson never heard of heaven, of Jesus Christ, or of a judgment day.

"Eliza Stewart knew her prayers, and on being asked if she knew why we taught her to pray, she said 'yes, to love God.'"

From the above statement: it will be seen how deplorably ignorant some of those little immortals are, and how necessary it is that there should be instruction, on all the important subjects of religion, mingled with those which have for their object the learning of the child to spell, read and write. From the importance of this view of the subject, we are disposed to lift up our hearts to God,

through Jesus Christ, and implore his grace to dispose and enable us, more than ever, to abound in this good work. We have already seen, that our labour is not in vain in the Lord.

The following general statement, taken from the books of the treasurer, will present you with a view of the pecuniary state of the institution; and it will also serve to shew, that, as far as we have it in our power, we are disposed as well to clothe the naked, as to instruct the ignorant. It will be obvious, that with an increase of the means, we shall have it more in our power to extend relief to the suffering:

A Statement, from the books of the Treasurer of the Female Sabbath School Society.

Whole amount of monies received since the com-	
mencement, - - - - -	606 87
Paid since do. - - - - -	472 35
	<hr/>
	8184 52
Expended for the article of clothing—55 dollars	
of which was paid for shoes alone, - - -	190
For Stationary - - - - -	142 66
Contingencies - - - - -	139 69
	<hr/>
Amount expended - - - - -	472 35
— received - - - - -	606 87
	<hr/>
In hand - - - - -	8184 52

While on this part of our report, we embrace the opportunity to express our grateful acknowledgements to those friendly individuals, who have so generously aided us to help the helpless; particularly we would mention Mrs G. and Mr. S. whose seasonable donations have enabled us to render the condition of several of our poor scholars, more comfortable than it could possibly have been without. May the Loving Father of all mankind, richly reward those who "clothe the naked."

In bringing this report to a close, we cannot refrain from saying something in regard to the active members of the association; of many of whom, it may be said, that they have indeed an appropriate appellation. Their zeal and industry are commendable and praiseworthy. Persevering in the arduous though important work, they promise to be a real blessing to the society. To them the association is greatly indebted; and we do hope, that they will reap the blessings of many of those who are now the objects of their patience and labour. We have no doubt, but that God will add to them *"his blessing, which maketh rich."*

Thus far it has been thought expedient to go into this report. With the experience we have had of the past, and the prospect at present, we have strong hope that our next annual report will be more interesting—and we conclude, by fervently praying for the blessing of God, and asking the patronage of all who love mankind.

THE CHRISTIAN MESSENGER.

FROM THE EVANGELICAL MAGAZINE.

AUTUMN.

How swiftly pass our years!
 How soon their night comes on!
 A train of hopes and fears,
 And human life is gone!
 See the fair summer now is past!
 The foliage late that clad the trees,
 Stript by the equinoctial blast,
 Falls, like the dew-drops, in the breeze!

Cold winter hastens on!
 Fair Nature feels his grasp;
 Weeps o'er all her beauties gone,
 And sighs their glory past!
 So, Life, thy summer soon will end,
 Thine autumn too will quick decay,
 And winter come, when thou shalt bend
 Within the tomb, to mould away.

But summer will return,
 In all her beauties dress'd!
 Nature shall rejoice again,
 And be by man caress'd!
 But, oh! Life's summer pass'd away,
 Can never, never hope return!
 Cold winter comes, with cheerless ray,
 To beam upon its dreary urn!

'Then may I daily seek
 A mansion in the skies,
 Where summers never cease,
 And glory never dies!
 There an eternal spring shall bloom,
 With joys as vast as angels' pow'rs!
 And thrice ten thousand harps in tune,
 Shall praise the love that made it ours.

WILLIAM.

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